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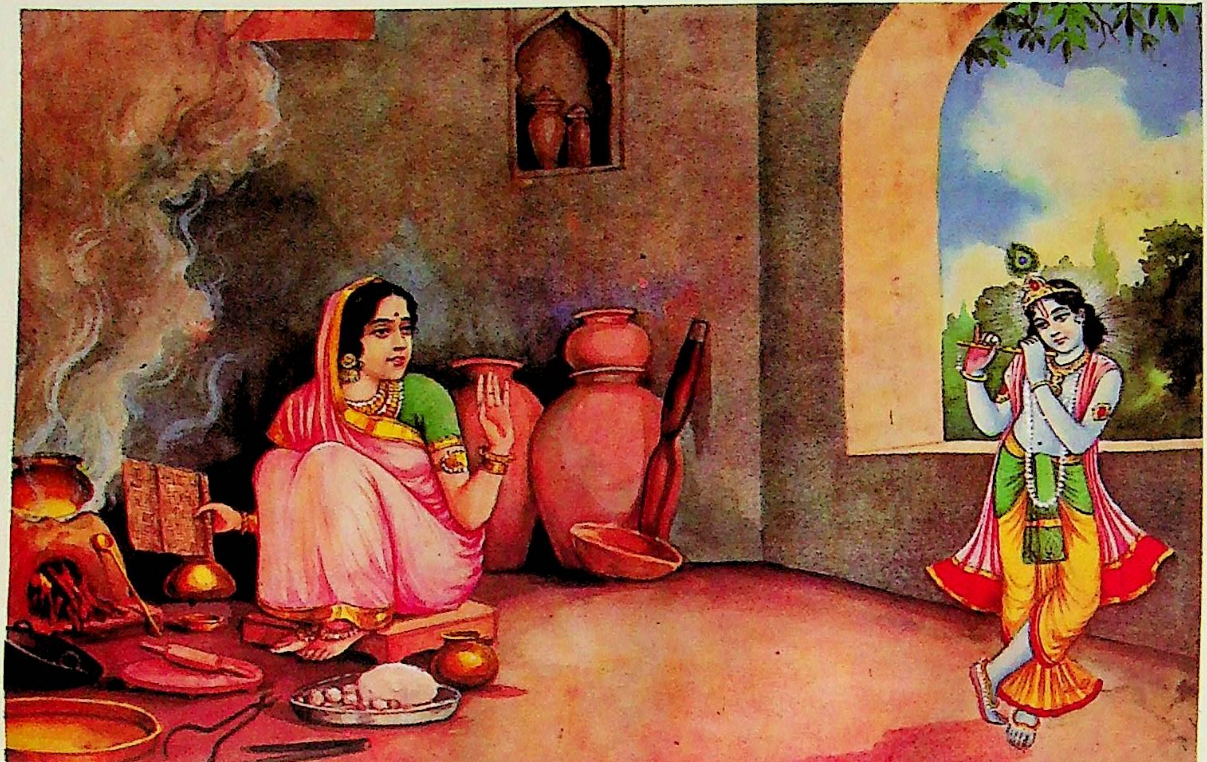
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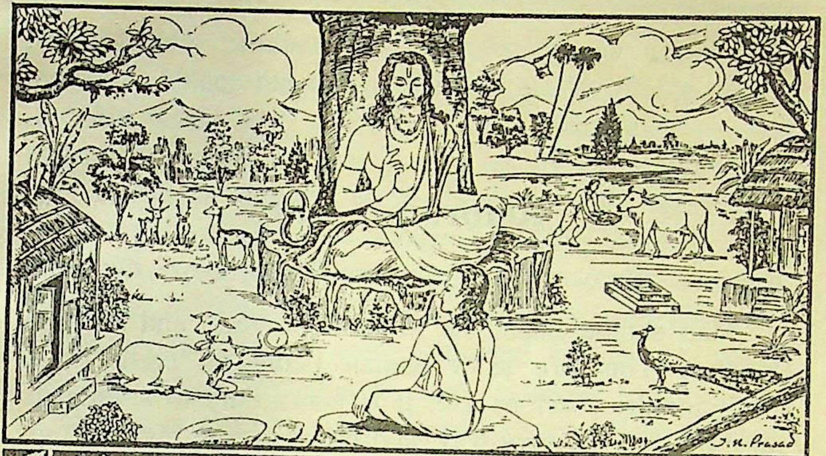
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The effect of the divine flute

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥



The KALYANA-KALPATARU

OR

THE BLISS

A MONTHLY FOR THE PROPAGATION OF SPIRITUAL IDEAS AND LOVE FOR GOD

New Series

June 1998 No. 9

Vol. XLIII

ध्यानं बलात्परमहंसकुलस्य भिन्दन्निन्दन्सु-
धामधुरिमानमधीरधर्मा ।
कन्दर्पशासनगिरां मुहुरेव शंसन्-
वंशीध्वनिर्जयति कंसनिषूदनस्य ॥

"Hail to the melodious sound of the flute of Lord Kṛṣṇa, the slayer of Kaṁsa which, when comes out, breaks the concentration of even *Paramahaṁsa* type of *Yogīs*; surpasses even nectar in its sweetness; which makes everybody impatient and agitated and which always pronounces the commands of the Lord of love."

(*Madhusūdana*)

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Reform of Life

—Late Sri Jayadayal Goyandka

Man should make his life full of good and virtuous conduct. This life as a human being on earth is an exceptionally precious life. It is man's duty to attempt to raise himself in every way, and never to turn his footsteps even through mistake towards the path that leads to downfall and degradation. The Lord says in the *Gītā*—

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥

(VI. 5)

"One should lift oneself by one's own efforts and should not degrade oneself; for one's own self is one's friend, and one's own self is one's enemy."

But nowadays man's inclination is tending more and more towards degradation. From every point of view—moral, social and spiritual—we have been undergoing steady downfall, and at the present moment this has become exceptionally pronounced. There has been such a marked increase of falsehood, deceit, theft, dishonesty and blackmarket activities that it is doubtful whether even one. percent of people have remained altogether untouched by such evil.

But he who earns money by dishonest and unrighteous means can neither enjoy that money in his life-time, nor utilize it in acts of virtue and charity; for it is almost impossible for money earned through sinful means to be used in deeds of merit; in the majority of cases such money is used in the commission of more acts of sin. The Babūla

(Acacia) tree produces only thorns; it can never yield mangoes. Hence the earnings of sin are profitable neither in this world nor in the next. They are either wasted through litigation or are taken over by Government for one reason or another, or in the last resort, are lost to professional crooks and robbers. When, however, they remain under possession, they are generally misused. Therefore, money should never be earned through dishonest means. A handful of gram procured by money earned through honest means is more valuable as an article of food than even costly fruits and sweets. Even the best quality of food articles obtained by unrighteous means should be treated as poison. The main point is only how to maintain the body. This can be done either by nourishing it with costly fruits and sweets or by chewing ordinary gram. It matters little whether we eat breads of gram and maize, or costly fruits and sweets; ultimately all things are reduced to the same state. Taking these facts into consideration, man should never take recourse to unrighteousness, and should always try to purify his life and reform it in every way.

There has been an aggravation of many evil customs in society nowadays, which should also undergo reform, and an attempt should be made to reduce the unnecessary expenditure of money which has inordinately increased.

The system of dowry should be, if possible, totally abolished; and if such total abolition is not possible should be very much reduced, that is, reduced only to what is nothing but a nominal figure; Acceptance of dowry is a form of evil which cannot be too strongly condemned. Many a poor householder goes through mental agony and torture because of his inability to offer dowry. Therefore, many girls unable to bear the sight of misery and distress of their parents commit suicide, and many parents also

when the girl falls ill eagerly await her death, and in the event of her death, feel glad at heart though outwardly expressing grief. The sin of this suicide and death goes to the share only of the dowry-grabber. The dowry grabber on his part does not enjoy any particular advantage; for he who accepts dowry has also to give the same now or sometime after and by taking dowry he earns nothing but infamy and sin. Therefore, knowing and understanding dowry to be the same as an undesirable gift, or as money tainted with blood, it should be wholly given up.

On occasios of betrothel, marriage and home-coming of the married couple, singing of abscene songs and vulgar indulgence in pleasantry and joke, etc., are very dangerous evil customs. Attempts should be made to stop these also. Indulgence in them leads to fall in every sense of the term-moral, social and religious.

During the birth of a child and worship of Goddess Lakṣmī on the Diwālī day, or on any other occasion, the practices of playing dice, cards, chess and gambling are the very roots of sin. Such practices bring a stigma on society and should be eradicated.

On the occasion of marriage, indulgence in such activities as gambling, fireworks, indecent cinema and theatre, vulgar sport and amusement, exhibition of dancing by girls in the name of art, and dancing of boys, etc., is nothing but wasteful error. They should be wholly given up. And offering impure things to guests, as a mark of welcome in imitation of foreign customs, means unnecessary waste of money. These, also, should be given up. But nowadays, people are found almost everyday wasting their time and money in attending cinema shows, theatres, sports, amusements and in other forms of indulgences. This is nothing but folly. But restraining such indulgences, the time and money saved should be devoted to the service of

the poor, the distressed, orphans, refugees and widows, which will lead to good both in this world and the next.

False fears and ideas should be renounced. Amulets, threads supposed to be impregnated with miraculous power, incantations, spells, and offerings to *Pīras*, *Fakīras* and *Bhairavas* etc., in fulfilment of desires—these are all propagated by imposters and swindlers. Men and women, possessed of wisdom, should never make themselves liable to the exploitation of such dishonest persons, showing nothing but bankruptcy of their intellect and power of discrimination.

Man should devote his special attention to the observance of *Brahmacarya*. The semen is the vital essence of the body, which should be preserved at all costs. Loss of semen means diminution of strength, intelligence, longevity, energy and vigour, and through such loss man's prospect of growth in this world and the next gets spoilt. And when the semen is preserved, there is an increase of strength, intelligence, energy and vigour leading to improvement in both the worlds. Hence contact with another's wife through sight, remembrance and touch should be wholly given up. If in the course of any business, it becomes indispensable to carry on conversation with a woman, it should be done with downcast look, regarding her as either mother or sister. Fondling and kissing of lovely boys and girls should not be indulged in, and all objects of comfort, enjoyment, luxury and means of decoration of the body should be avoided, knowing them to be dangerous from the point of view of restraints.

The Main Obstacle to Spiritual Discipline

—Swami Ramsukhdas

The main obstacle to spiritual discipline is your attachment to the pleasures that you derive from the contact of your senses with their objects. You derive pleasure from the world and get pleased in favourable circumstances—these are obstacles to your spiritual discipline. If you derive pleasure even from the spiritual practice and feel satisfied with it, your spiritual progress is hindered. As the modes of passion and ignorance bind a man (spirit), so does the mode of goodness bind by attachment to happiness (B. G. XIV. 6). It is a fact that if you renounce your attachment to pleasure, you will be free from all sorrows and sufferings and you will attain the supreme bliss. This pleasure that you derive from prestige, honour, sense-contacts and favourable circumstances is the main obstacle. If a person shows bravery and does not get attached to pleasures, he can make spiritual progress very quickly. Total renunciation of attachment to pleasures automatically leads to progress. The Lord declares—"Peace immediately follows renunciation (B. G. XII. 12). This is something very important.

I gave lectures, listened to divine discourses and studied the books for several years but could not discover the obstacle to spiritual progress. A few years ago I could find out the obstacle. I have explained it to you so that you may not remain in the dark. You can't attain peace without renouncing attachment to pleasure. If you

take delight in peace, you will not attain the supreme bliss (salvation). If you want to attain salvation, you will have to renounce attachment to pleasure, hope of pleasure, desire for pleasure and enjoyment of pleasure. It is a confirmed fact that without renunciation you can't attain peace.

The Lord declares—"The pleasures that are born of contact (with objects) are only sources of pain" (*Gītā* V. 22). The so called pleasures indeed are very painful because they deprive a striver of the supreme bliss of God-realization. All kinds of pleasures derived from sense-contacts, honour, praise, comforts, prosperity, knowledge and arts or sciences etc., are obstacles to spiritual progress. It is neither experience nor knowledge of pleasure but it is desire for pleasure which is an obstacle. We feel ill, if anybody stands in the way of our honour, welcome, praise, comfort and pleasure etc. Gentlemen, the vital point is that at that time we feel ill—this is the main defect.

sukhasya duḥkhasya na ko'pi dātā
paro dadātīti kubuddhireṣā
ahaṁ karomīti vṛthābhimānaḥ
svakarmasūtragrathito hi lokaḥ

(*Adhyātma Rāmāyaṇa* II. 6. 6.)

"No one gives us pleasure or pain. It is wicked on our part to think that anybody else gives us pleasure or pain. It is our false pride if we think that we do something, because people are chained by their own actions."

This is a blunder on our part if we think that some one insulted us or opposed us or became instrumental in our loss or caused obstruction in our business or progress. This blunder results in the calamity that we, instead of taking responsibility for our sufferings ourself blame others. What is needed is introspection. We have to suffer misery because we have a desire in our heart for

pleasure, otherwise no one can inflict misery on us. Therefore we are the root of sufferings. The day we realize this fact, our spiritual progress will begin. There is no doubt about it. If we go on finding fault with others without introspection, wo can't progress because we have started following the wrong path which will never lead us to our destination. Those, who think that they are free from flaws, are indeed full of flaws and by thinking so they put flaws on a firm foundation. He, who thinks that he can create favourable circumstances, has a false pride. Favourable and unfavourable circumstances appear and disappear. As day and night follow each other, so do pleasure and pain follow each other. If we feel happy and sad in favourable and unfavourable circumstances respectively, we shall be deprived of the spiritual gain in the form of the supreme bliss which is totally free from every kind of suffering. If you renounce pleasure, attachment to pleasure and desire for pleasure your all sufferings will come to an end and you will attain bliss.

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Recognise that you are the living Truth. Realize that you are always inseparable from the one Essence that is the substratum of all these illusory names and forms, these false shadowy appearances. Get yourself firmly established in *Brahman*, the Light of lights, then nothing can disturb you. You will become invulnerable. Feel this through intuition, and enter into deep *Samādhi*.

—*Swami Sivananda*

In order to guard against lying, one should not make definite statements about the future.

—*Jayadayal Goyandka*

Gopībhāva

—Late Sri Hanumanprasad Poddar

What an exalted state is this! He who has risen to this state cares not for anything or any status whatsoever. The scriptures have enumerated eight kinds of shackles bound by which, man constantly undergoes suffering, and cannot advance towards the Lord who is all love and all bliss. The eight kinds of fetters are—

घृणा शङ्का भयं लज्जा जुगुप्सा चेति पञ्चमी।
कुलं शीलं च मानं च अष्टौ पाशाः प्रकीर्तिताः॥

"Contempt, distrust, fear, shyness, disgust, noble descent, decorum and self-esteem are the eight fetters."

None of these will be found in the *Gopīs* even on close scrutiny. They have broken asunder all these strong fetters and become free. That is how they have been able to renounce their all and direct the course of their life towards Śrī Kṛṣṇa withdrawing it from all other directions. When a man reaches this state through perseverance and by following a course of discipline helpful to this consummation and discovered through the grace of God, he is blessed with the sentiment of a Gopī and forthwith rushes to meet the beloved Lord. At this stage he gives up all thoughts of birth and decorum, modesty and fear, honour and ignominy, virtue and vice, this world and the next, and gathering all his life- energy runs precipitately towards Śrī Kṛṣṇa, crying all the time like a maniac, "Oh ! Beloved, Oh ! darling of my soul, Oh ! the enchanter of my mind, I cannot live even for a moment without beholding Thy

lovely form. Without Thee every single moment hangs heavy like an age on me." One who is able to do so is very fortunate indeed. His life alone is blessed.

There are five kinds of sentiments or mental dispositions in this world. They are: the placid, the service-given, the friendly, the parental and the amorous. Every living being is governed by these five sentiments. He alone is a true practicant, who is fortunate enough to shift them from the transient and cheerless world to God. Herein lies the crowning achievement of human life. Of these five the amorous sentiment is the noblest and the best. It comprises all the other four dispositions. Of a wife endowed with this amorous disposition, it has been said—

कार्येषु मन्त्री करणेषु दासी
धर्मेषु पत्नी क्षमया च धात्री।
भोज्येषु माता शयनेषु रम्भा
रङ्गे सखी लक्ष्मण सा प्रिया मे॥

"My beloved consort, Śrī Jānakī, is a wise counseller in the sphere of My worldly activities, a servant in My personal affairs, a partner in My religious duties and a foster-mother in forbearance, a veritable mother in feeding Me, a paramour in My bed and a female companion in amusement".

The sentiment of a paramour is even higher than the amorous sentiment existing in a married couple so far as the emotional side is concerned. A paramour loves her beloved renouncing everything for him. This sentiment, when it is born of carnality, is indeed exceedingly vicious and leads to terrible hell, the home of dreadful tortures. When, however, it is directed towards Śrī Kṛṣṇa, darling of the Lord of Vraja, who is the King of all *Rasas* or enjoyments and the crest-jewel of all enjoyers, nay, who is both Bliss personified and the Bestower of joy, it is altogether free from blemish, supremely noble and the highest ladder of highly advanced

spiritual practice. This sentiment appears in the heart only through divine grace and only in those noble souls who, having given up all desire for the rare enjoyments of this world as well as of the next and even for liberation in the shape of absolution, adores with faith and reverence and consummate devotion and with perfect self restraint and self-discipline Śrī Rādhā, who is no other than the Lord Himself, or any one of the Gopīs, who are so many concretized forms of Śrī Rādhā and are essentially non-different from Her. The fullest enjoyment of this *Rasa* is given only to the *Gopīs*, whose mind is ever steeped in the nectar of divine love. In them alone is this sentiment fully manifested. They declare—

"You may place halter round my neck, put shackles on my feet, tie me with strong ropes and flay me alive; nay, you may administer poison to me and use malevolent spells against me on top of it and then throw me in midstream with a huge boulder tied to my body; you may make me lie down on a bed of scorpions and also set fire to my body wrapping it in a shawl. You may even roll me from a rock and get me bitten by a cobra; but I beseech you, pray do not compel me to give up my love for the Darling of Nanda, the enchanter of my soul."*

"Let anyone call me an unchaste woman if he so chooses; let those of high birth assign low birth to me, and let others denounce me as a destitute, disreputable and depraved woman. Human birth is certainly the noblest of all births; but deliberately have I chosen this wrong track divergent from the beaten path. Let this body go to the dogs, let my mind also get out of joint, and as regards my elders, away

*तौक पहिरावो,पाँव बेड़ी लै भरावो, गाढ़े बंधन बँधावो औ खिंचावो काची खाल सों।
विष लै पिलावो, तापै मूठ भी चलावो, मँझधारमें डुबावो बाँधि पाथर कमाल सों॥
बिच्छू लै बिछावो, तापै मोहि लै सुहावो, फेरि आग भी लगावो बाँधि कापड़ दुसाल सों।
गिरि ते गिरावो, काले नाग से डसावो, हा! हा! प्रीति ना छुड़ावो प्यारे मोहन नँदलाल सों॥

with them; nay, let my life too depart by all means. I shall not, however, budge an inch from my resolve, even if I am made to do so, dedicated as I am to that azure from residing in Brindaban, decked with a diadem and a garland of sylvan flowers and clad in yellow."*

My mind has taken a fancy to the Darling of Nanda, nobody can untie this knot. I have clung to His lotus-feet, come what may. The master of my house as well as my parents threaten me with dire consequences and even passers-by laugh at me. But my fate is now sealed; such a state of affairs was preordained by a decree of Providence. Even though I may be ruined in this world and forfeit the other world too, I am not prepared to give up the Darling of Nanda, but shall openly meet Him. It may not be possible to get hold of Śrī Kṛṣṇa as a lover through this body again. I offer my all at the feet of the supremely blissful Lord." †

These are poetic effusions no doubt, but they clearly indicate the outlines of *Gopībhāva*.. As for the true inwardness of *Gopībhāva,* it is known only to those loving devotees who are blessed with the mental disposition of a *Gopī;* none can, however, describe it. What has been stated above is only an outward and rough sketch of the sentiment, and that too only partial. Nor should

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*कोऊ कहौ कुलटा, कुलीन अकुलीन कहौ, कोऊ कहौ रंकिनी कलंकिनी कुनारी हौं।
कैसो नरलोक बरलोक लोक लोकन में, लीन्ही मैं अलीक लीक लोकन ते न्यारी हौं॥
तन जाहु, मन जाहु, देव गुरुजन जाहु, जीव किन जाहु, टेक टरत न टारी हौं।
बृन्दाबनवारी बनवारीकी मुकुटवारी पीतपटवारी वाही मूरति पै वारी हौं॥

†नंदलाल सों मेरो मन मान्यो, कहा करैगो कोय री।
हौं तो चरन कमल लपटानी, जो भावै सो होय री॥
गृहपति मातु पिता मोहि त्रासत, हँसत बटाऊ लोग री।
अब तौ ऐसी ही बनि आई, बिधना रच्यो है सँजोग री॥
जो मेरो यह लोक जायगो, अरु परलोक नसाय री।
नंदनँदन को तऊ न छाड़ूँ, मिलूँगी निसान बजाय री॥
यह तन फिरि बहुरौं नहिं पैये बल्लभ बेष मुरार री।
परमानँद स्वामी के ऊपर सरबस डारौं वार री॥

it be understood that the sentiment of a paramour is the only correct analogue of the *Gopīs'* love. That love is so ineffable and unique that it beggars description and bears no comparison with anything else.

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Do not be shortsighted. This life is too brief. Endeavour to attain God-realization. Develop foresight into what you wish to acquire and how you must acquire it. The spirit in you, is bound to conquer all material manifestations. You are destined to attain Self-realization. Therefore, continue to march on the path leading to Self-realization!

—*Swami Jyotirmayanada*

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम्।
तदा विद्वान्पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति॥

"When the seer sees the *Puruṣa*—the golden hued, creator, lord and the source of the inferior *Brahman*—then the illumined one completely shakes off both merit and demerit, becomes taintless, and attains absolute equality."

—*Muṇḍaka Upaniṣad* (III. 1. 3)

A man of Realization or a true *Vedāntin* looks upon this body, just as the horseman looks upon his horse. If the body is fatigued, if the stomach requires food or drink, he will give to the body the required food and drink, if it be available, but he will at the same time keep himself above hunger and thirst. It seems a strange idea, but when you begin to practise it, you will realize it in no time; it is practical.

—*Swami Rama Tirtha*

For Women

The Woman as Mother

—Feroze C. Davar

There is hardly an utterance so profound in its significance, so symbolic in its presentation and so happy in the brevity of its expression as that recorded of Hazrat Muhammad who said—"Paradise lies at the feet of mothers." When taken in all its implications, it signifies the sanctity of all womankind, for the prophet evidently refers to all mothers without exception. On this assumption it would be unreasonable to regard a virgin as unholy for she might prefer matrimony and accept the state of maternity at a later stage of her life. In fact this noble utterance is a compliment not only to mothers but to all womankind. The observation is in itself a liberal education and adds a few cubits to the spiritual stature of humanity. If the statement be grasped in its full significance, abusive words would never be used about women as they are too frequently done by the vulgar. If at all this maxim were put into practice, it would purify society, dignify the human race, and save womankind from the persecution and violence of the sterner and more aggressive sex.

True love is based on complete disregard for the self, and this type of affection is seen at its best in mothers. This love, though profound and intense, largely remains untrumpeted from platforms, unsung and unrecorded in poetry and literature. Poets have soared into raptures over the charms of sensual love but have hardly bestowed any attention to the purest and most selfless form of affection

that radiates from a mother's heart. Beloveds may have betrayed their lovers as wives their husbands; fathers may have let down their children and *vice versa*; quarrels between brothers for the inheritance of their father are unhappy but too frequent; sisters and daughters may have proved unkind and unfilial to their brothers and fathers; even a step-mother is often harsh and severe to the children of her pre-deceased co-wife; but rare indeed are instances of unnatural mothers who have proved faithless to the children of their own body. Mothers have their defects, but insensibility to the sufferings of their own children is a crime which they cannot or will not commit. Maternal love is unfestered by the sex-instinct, undisturbed by greed, unadulterated by self-interest. The affection, kindness and forgiveness of mothers are inexhaustible. Suffering and sacrifice are natural to them, originate in the nine months' ordeal during which time the child is formed within the womb, and continue till life endures.

Sterility is naturally regarded as a curse by most women, for it prevents them from asserting the divinity within them in the form of love for their children. Unfortunate is the man who has lost his mother in infancy, and who has never tasted the nectar of maternal love nor enjoyed the privilege of rendering service to his mother. The only compensation for such a person would be to regard all women, other than his own partner in life, as mothers and respect them accordingly. Great men, like St. Augustine, Śivāji and John Ruskin, have often given frank and free expression to their indebtedness to their mothers. Such persons may be silent about their fathers, but most of them have been eloquent in the eulogy of their mothers and their influence on their character and career. No wonder this should be so, for the mother is invariably the first *Guru* of the child, teaching him through love and

self-sacrifice, undergoing all the privations but protecting her offspring from all preventable pitfalls and distresses. She is the best of teachers, the most efficient of nurses during illness, the most capable guide, philosopher and friend in everyday life.

Love is blind, and this is more true of maternal love than of the sensual type. No mother ever considered her child as foolish or wicked; she would rather courageously stand by her son against the unanimous testimony of the world. Her love blinds her even to the truth; her partiality suspends her rational faculties. This is what Sir Hall Caine calls "the divine foolishness of mothers." The children believe, and believe wrongly, that their mothers are angels in respect of physical and moral beauty. Sons believe their mothers to be above all human faults and foibles, and are as incapable of discerning their defects as their mothers are of those of the sons. This serves to show how love and wisdom cannot go together, and how love unbalances the most prudent minds. This state of affairs enables us to realize the truth in Maeterlinck's paradoxical remark—"All mothers are rich when they love their children; there are no poor mothers, no ugly ones, no old ones." To the son the word 'Mother' sums up the whole code of ethics that could be concentred in one beloved person. To him she is always as guileless as a lamb, as pure as snow, as sacred as the Ganges. If ever in the sublunary regions there is any object which reminds us most of divine love, it is the mother, for *Mātṛdevo Bhava*—the mother is our God on earth.

Childly Fancy

मैया, कबहिं बढ़ेगी चोटी।
किती बार मोहिं दूध पियत भई, यह अजहूँ है छोटी॥
तू जो कहति बल की बेनी ज्यौं, ह्वै है लाँबी-मोटी।
काढ़त-गुहत न्हवावत जैहै नागिन-सी भुइँ लोटी॥
काँचौ दूध पिवति पचि-पचि, देति न माखन-रोटी।
सूरज चिरजीवौ दोउ भैया, हरि-हलधर की जोटी॥

(*Sūra Sāgara* X. 793)

Oh Mother! When will the lock of my tuft grow in length? For such a long time I have been drinking milk but it is still short. You tell me (that if I drink milk) it will become long and thick like that of Baladeva and while combing, interweaving and washing it, it will hang to touch the ground like a serpentine (It seems what you said was not true) You exert a lot to make me drink unboiled milk and do not give me butter and bread. Sūradāsa says "May the pair of Hari and Haladhara, the two brothers live long !

—Translated by Prof . Janardan Prasad Srivastava

तस्मै नमः कर्मणे

—R C. M. Tripathi

ब्रह्मा येन तुलालवं नियमतो ब्रह्माण्ड भाण्डोदरे ।
विष्णुर्येन दशावतारगहने क्षिप्तो महासंकटे ॥
रुद्रोयेन कपालपाणिरटितो भिक्षाटनं कारितः ।
सूर्योभ्राम्यति नित्यमेव गगने तस्मै नमः कर्मणे ॥

The above verse represents the conception of 'कर्म' according to *Pūrva Mīmāṁsā* school of philosophy which proposes 'कर्म' to be the Supreme Reality under which even Brahmā, Viṛṇu, Rudra and Sūrya undergo what they are bound to, by 'कर्म'. It is an oft-quoted word and everybody feels that he knows everything about what 'कर्म' is. But the fact is that perhaps nobody has a clear understanding about the form and nature of 'कर्म'. This is why Lord Kṛṣṇa has so strongly said in Gītā— 'गहना कर्मणो गतिः'. At the same time there is no social or philosophical thinker whose attention or fancy it has not drawn to it. Whether it is grammar or law; Sociology or Philosophy; religion or ethics; no matter what branch of study it is, the 'कर्म' has been a popular and unavoidable topic of its fancy.

A scientific and systematic investigation into the form and nature of 'कर्म' was made by Pāṇini for the first time. His investigation was mainly concerned with the Etymological world as he was an 'उपासक' of 'शब्द ब्रह्म'; yet it throws enough light for the thinkers to come later. He defined 'कर्म' as 'कर्तुरीप्सिततमं 'कर्म' (अ० I. 4. 49) and 'तथायुक्तंचानीप्सितम्' (I. 4.50) which means—'कर्तुः' (of the doer) 'ईप्सिततमम्' (most desired) 'कर्म' (object ? Karma). So in the following

aphorism 'तथायुक्तं' (accompanied or mixed with) 'च अनीप्सितम्' (undesired also). Grammatically 'कर्म' is of two types—(1) कर्तृव्यापारनिष्ठ (2) व्यापारफलाश्रयनिष्ठ e.g. (1) What the doer does through his actions (2) What is the main object or target of his doings. For example—by saying "I eat an apple" what is actually communicated, is that 'I take a knife, remove the peals, cut it, put the pieces in the mouth, chew it and then swallow it; All these activities are 'कर्तृव्यापारनिष्ठ कर्म'. In other words the entire process is the 'कर्म' of eating. Then comes the second type. The target of pealing, cutting, putting in the mouth, chewing and swallowing e.g., the apple is also 'कर्म' . This situation was defined by the latter grammarians as "तत्क्रियानाश्रितत्वे सति तत्क्रियाजन्यफलशालित्वं कर्मत्वम्".

There is a very exhaustive description of what is 'कर्ता, कर्म' and करण etc., and how they transform them into each other. It is an independent topic for a philosophical treatise. What I intend to point out is—(1) According to Pāṇini only 'कर्म' should be the sole object of a doer and nothing else. It quite conforms with 'कर्मण्येवाधिकारस्ते' of *Gītā*. (2) 'कर्म' is its own reward and 'कर्मफल' is no different thing from 'कर्म'. This is why 'eating' and 'apple' both are termed 'कर्म'. In 'सिद्धान्त कौमुदी, तत्त्वबोधिनी' commentary 'कर्मव्याप्ये क्रियायांच' has come which indicates oneness of Action and its Object.

As stated above Mīmāṁsā school took 'कर्म' to be the Supreme Existence. Prehaps this line of thought was the result of Vedic ritualism which supposed that sins could be destroyed, any mundane object could be got and even *Mokṣa* could be attained through sacrificial 'कर्म'. So Mīmāṁsā school did a lot of metaphysical hairsplitting based on 'कर्म' and its conception. Yet there is no doubt that the philosophy of 'कर्म' hinted by Yāska and Sāyaṇa and developed by the *Pūrva Mīmāṁsā,* had its far reaching effect on the latter schools of philosophy.

Nyāya Vaiśeṣikas adopted 'कर्ता' as Supreme. They were apparently influenced by 'स्वतंत्रः कर्ता' (I. 41. 54) of Pāṇini and accepted 'कर्म' as one of the seven fundamental 'पदार्थ's quite an independent 'पदार्थ'. They recognised 'आत्मा' and 'परमात्मा' as one of the nine 'द्रव्य's. To them 'आत्मा' seems to have occupied a secondary position in comparison to 'कर्म' whereas *Karma* was to the grammarians, an object to be aimed at, by 'कर्ता' through his actions.

Buddhists and Jainas also recognised the importance of 'कर्म' and Jainas even assumed that some specific types of 'कर्म' (अघाति कर्म) can be a source to get *Mokṣa.*

During the period when *Mīmāṁsā* thinking was dominant among the thinkers, another current was gaining ground and it was that of 'ज्ञान'. *Mīmāṁsā* heavily bent upon 'कर्म' and its fruit. Even *Mokṣa* was to them, as the result of 'कर्म'. But later on even a *Mīmāṁsaka* of Bodhāyana's stature, had to compromise by saying that 'कर्म' accompanied by 'ज्ञान' becomes cause of 'मोक्ष'.

So *Uttara Mīmāṁsā* or *Vedānta* rejected the superiority of 'कर्म' and advocated for Real Knowledge. It was for two reasons—(1) There were specific mentions such as' ऋते ज्ञानान्न मुक्तिः' in the *Śrutis* and (2) The law that the mud cannot be washed through or with mud. In other words 'कर्मफल' cannot be avoided by doing new 'कर्म'.s On the contrary they will produce new fruits and they on their turn, require the doer to reap the harvest of their 'कर्म'.s These arguments gained popular support and assumed the shape of an intellectual movement.

Thus *Uttara Mīmāṁsā* or *Vedānta* school of philosophy was born. It emphasised 'ज्ञान' too much but at the same time it could not reject 'कर्म' outright because everybody is instinctively bound to do 'कर्म' every moment. Even an extremely 'ज्ञानी' is compelled to do and to do 'कर्म'. They had to find out some method to avoid the fruits of 'कर्म'

even though they helplessly had to do it. 'प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति' or 'नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत'. How could they close their eyes to such a bare fact ?

The 'ज्ञानी's following Śaṅkarācārya advocated for 'संन्यास' (renunciation). But is 'संन्यास' really possible or practicable? If yes, what about "नहि कश्चित्.....अकर्मकृत्"? If no, why should we unnecessarily talk of a humbug? Secondly Śaṅkarācārya gave a decision— "जगन्मिथ्या". If so, entire things related with and coming out of it, are 'मिथ्या' or unreal. It seems under such circumstances, quite absurd to go for an unreal 'संन्यास' from an unreal 'जगत्'. It seems something like "झूठइ लेना, झूठइ देना। झूठइ भोजन झूठ चबेना॥' of 'तुलसी'. The 'जगत्' is unreal so everything pertaining to it must be unreal. Thus 'संन्यास' or no'संन्यास'; both are unreal.'संन्यास' (renunciation) either from 'जगत्' or of 'कर्म' both must be unreal. On the other hand if 'संन्यास' is taken to be a deposit in the hands of a trustee as in *Vālmīki Rāmāyaṇa.* Bharata says that Rāma has entrusted me with this 'संन्यास' of kingdom for fourteen years, the entire structure of renunciation theory or the theory of nondualism will get demolished like a palace of cards.

But let us not deviate from our topic. It is 'कर्म' and its 'फल'. Doing 'कर्म' is a compulsion and is bound to fructify. The 'कर्मफल' will require the doer to harvest it. So in nut shell there can be no 'मोक्ष' till the cycle of 'कर्म' and its fruits does not come to a final stop. The crux of the problem is that 'मोक्ष' was fixed as the Supreme goal of human life. Then the real question was and still is how to avoid the fruit. Before the thinkers, there were seemingly two ways only—either not to sow the seeds or else to destroy the crops. The third way, perhaps a compromising way was invented or discovered by the thinkers like Lord Kṛṣṇa and that was to refuse the ownership of the crops.

Not to sow seeds was technically termed as 'अनारंभ' and

destruction of the crop or seed itself was termed as 'संन्यास — "ज्ञानाग्निदग्ध कर्माणम्" (Gītā). But the Lord knew and recongnised the futility of both these methods and he so emphatically said— 'न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते। न च संन्यसनादेव सिद्धिं समधिगच्छति॥' (*Gītā*). Hence 'अनारम्भ' and 'संन्यास' (abandonment) are of no worth. Then what does remain there? Now we again come to the same simile. If we heat the seeds they will lose the power of germinating and without that capacity of germination the question of fructification does not arise. The means of parching seeds is the fire of knowledge. What is that fire of knowledge? Is it the knowledge of *Brahma*? No, as knowledge of *Brahma* is an impossibility. Is it knowledge of *Māyā* or 'जगत्' ? No, as it is useless to make effort to know the unreal and non-existent. Is it knowledge of *Jīva* itself ? Yes, it may be possible but hows and whys are undefinable. As a matter of fact either *Jīva*, if it is identical with or a fraction of *Brahma*, or *Brahma* itself is not a subject of sense-perception. It must be some entirely different supra-mental stage in which the *Jīva* could experience its own self or *Brahma*. Even 'सोऽहम्' does not indicate that 'I know Him'. It simply says— "He I am." It is beyond calculation how this knowledge of self parches the seed. But they say it does.

At the most it can be said in the favour of this theory that Self-knowledge destroys all associations and attachment to 'कर्म'. Well then it ceases to remain an independent path. It simply becomes helping attendant to 'निष्काम कर्म'. This is why Lord laid most emphasis on "तस्मादसक्तः सततं कार्यं कर्म समाचर".

"Do only what is worthy of doing, that too with quite unattached view. (It implies itself that act unworthy of doing should never be done)."

Now we come to the third way e.g., refusing the ownership of the crops. Is there a way for that? What about

the scriptures saying that one cannot escape the consequences of what he does? But the Lord has prescribed ways, more than one, to escape the consequences of one's deeds. The desireless action is one of them—the most important one."तस्मादसक्तः सततं कार्यं कर्म समाचर" is the method talked most by theological philosophers. But this method can be effective only for 'कर्म's to be done henceafter. Regarding those 'कर्म's already in store, it may not perhaps be equally effective. The Lord has nowhere said that by selfless 'कर्म's in present life, our accumulated 'कर्म's will be burnt or washed away. Of course, expressions like— "ज्ञानाग्निदग्धकर्माणम्" are several which advocate for the theory of destructibility of stored actions—good or bad. But there are some apparent flaws in this theory. No theological philosopher has yet claimed that 'प्रारब्ध कर्म's also could be destroyed. If not, why not? If the fire could burn this thing, why not that thing? Are the 'प्रारब्ध कर्म's beyond the range of knowledge? Then what sort of 'ज्ञान' is it ? Is the 'ज्ञान' not 'अनन्त'? then why should it not take 'प्रारब्ध कर्म's also within its fence?

The other question is about those who are in 'भोग योनि' whether abhuman or subhuman. Whatever they are, they are not responsible for further storage of 'कर्म's since the action of 'भोग' is not supposed to be an intended 'कर्म'. Is there a difference between the stoppage of *Karma* selflessly and that of helplessly? So the theory does not seem convincing eventhough no better and more convincing theory is available at present and we have got to pull on with what we have till another Śaṅkarācarya comes and gives a better coordinating theory.

Another means to dissociate from 'कर्म', the Lord has said to be—"सर्व कर्म फलत्यागं" "ततः कुरु यतात्मवान्" The third one is—

"मत्कर्मपरमो भव। मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि "The fourth is"

"यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्। यत्तपस्यसि कौन्तेय, तत्कुरुष्व मदर्पणम्॥"

Likewise, there are many positive ways enumerated by the Lord to achieve supreme goal like—"मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।" All these methods and probably many more are dependent upon the individual disposition of the striver. But if somebody asks me to tell Gītā in one sentence, I would very much like to quote—

"तस्मादसक्त: सततं कार्यं कर्म समाचार।"

❖❖❖❖

By serving humanity, you purify your heart. In a purified heart, great creative talents begin to develop and bloom. When your thoughts are free from the pressure of egoistic illusions, you will develop foresight into the movements of your life.

—*Swami Jyotirmayananda*

यच्छ्रेयो यदतुच्छं च यदपायविवर्जितम्।
तत्तदाचर यत्नेन पुत्रेति गुरव: स्थिता:॥

"That which is helpful to achieve the ultimate good; that which is not insignificant; that which is not perishable; do that—this is the preaching of the preceptors."

—*Yogavāsiṣṭha*

गता: कला: पञ्चदश प्रतिष्ठा
देवाश्च सर्वे प्रतिदेवतासु।
कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्व एकीभवन्ति॥

"To their sources repair the fifteen constituents (of the body) and to their respective gods go all the gods (of the senses). The *Karmas* and the soul appearing like the intellect, all become unified with the Supreme Undecaying."

—*Muṇḍaka Upaniṣad* (III. 2. 7)

Jaṭāyū's Redemption

—*S. P. Bahadur*

Calmly Jaṭāyu said: 'O Rāma, hear,
Of life-death cycles Thou endst fear,
Rāvaṇa's sword felled me in affray
As he carried Sītā away.

I saw him southward in sky sail,
In deep distress did Sītā wail;
I live to enshrine Thee in heart,
Lord of Mercy ! I now depart.

Rāma said: O sire, thy life thou keep'.
Jaṭāyu then smiled and thus did speak:
'A dying sinner by Thy Name,
Is freed fore'er from birth again;

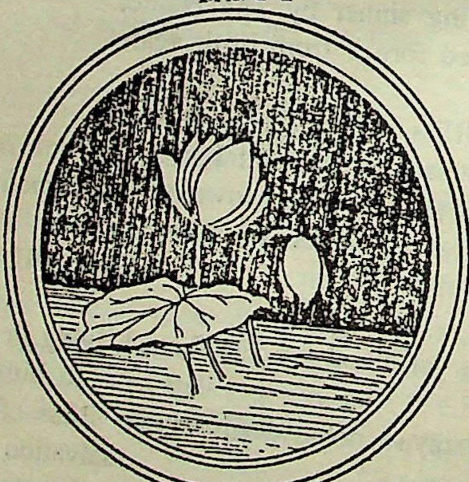
The Bliss of Thy Form I behold,
For what more should I life now hold?
Rāma tearfilled eyes towards him turned:
'O Sire ! salvation you have earned:

(*Mānasa* III. 31. 1)

Low born yet blood for Sītā flowed, lying in Rāma's lap eyes to him turned
Hail to Jaṭāyu's noble death which Bliss of sweet salvation earned.
Detached, worldly, learned or sage, devotee, those born high or low,

Hearing Jaṭāyu's end Tulasī, their hearts were with
envy aglow.
Millions have died since dawn of life, more of us
shall depart today,
Tomorrow too must have its toil, but none e'er died
Jaṭāyu's way.
On death salvation some attain, some are enlightened
while they live,
O Tulasī, laurels more by far did death to noble Jaṭāyu
give.
Rāma looked upon the injured bird, Jaṭāyu to see him
held his head,
With Sītā's Name upon his lips, he lay in Rāma's lap
and was dead.
The Lord performed Jaṭāyu's last rites with deeper
love than for the king,
They mourned for him in poignant grief, tears to their
eyes his end did bring.

Dohā (222—227)



For Youth

Upanishadic Convocation

(Convocational Advice)

—*Prof. H. C. Gaur*

Laws of Charity

This section concerns the rules in respect of charity. The commandments are:

- (Charity) should be given with faith (*Śraddhayā-deyam*)
- (Charity) should not be given without faith (Aśraddhayā adeyam)
- (Charity) should be offered according to prosperity (*Śriyā deyam*)
- (Charity) should be offered with modesty (*Hriyā deyam*)
- (Charity) should be offered with fear (*Bhiyā deyam*)
- (Charity) should be offered with friendly feeling (with sympathy) (*Saṁvidā deyam*)

In *Bhagvad Gītā*, three modes of giving charity have been considered. "Charity which is given with the feeling that it ought to be given, as one's duty to give, to one who does not do service in return, which is given at a proper place, at a proper time and to a worthy person, that charity is referred to (as born of) *Sattva* nature "(*Gītā*, 17.20). Such a charity is voluntarily given, considering it as a duty. It is not given considering a return contribution of a favour or in exchange of courtesy and hospitality. Three other conditions also stated: It should be at a proper place (e.g., place of pilgrimage as Haridwar, Kurukshetra, it should be given at appropriate

time (say during *Sankrānti*), it should be given to a worthy person.

A *Brāhmaṇa* is generally considered worthy of receiving the charity, but this is not sufficient. Manu has said: "A virtuous person must not make even an insignificant gift, to a *Brāhmaṇa* who is selfish, evil (acts like a cat, *Baidāla*), carries the cloak of religion (acts like a heron, *Vaka vṛtti*) does not know *Vedas*. By giving even the well-gotten wealth to any of these three kinds of *Brāhmaṇas*, both the donor and the receiver of the charity come to grief in the next world. Like a man trying to cross (a river) with the aid of a stone-raft, both the ignorant donor and the receiver of the charity are drowned" (M. S., 4. 192—194).

"A charity which is given expecting a reciprocation (*Prati-upkārārtham*) or with a desire for result, which is grudgingly given (*Pariklisṭam*) is considered to be born of *Rajas* Nature" (*Gītā*, 17.21).

"And that gift which is given at improper place and time and to undeserving people, without proper respect (*Asatkṛtam*) and with disdain (*Avajñātam*) is said to be born of *Tamas* nature (*Gītā*, 17.22). Vasiṣṭha said: "No gift (charity) should be given with disrespect or with irreverence. A gift made with contempt, using reprehensible language, brings ruin to the donor; there is no doubt about it "(*Vālmīki Rāmāyaṇa*, I.13.33)

While charity (alongwith *Yajña* and *Tapaḥ*) are among the holiest of all the activites, it is obvious that all this (charity) too could have a tinge of evil. To obviate this recitation of *"Om-tat-sat"*, regarded in *Vedānta* as the threefold designation of *Brahma* (*Gītā*, 17.23), is associated with this activity. Thus the act of giving charity, as enjoined in scriptures and Vedas, should commence after uttering the syllable *"Om"*, the seekers of

Mokṣa should utter "*Tat*",without aiming at the fruit (*Anabhisandhāya phalam*)... and the word "*Sat*" is used with regard to this being an auspicious rite (based on, *Gītā,* 17. 24—26)

Charity has to be given with faith (*Śraddhā*); charity given without *Śraddhā* is of no consequence here in this world or hereafter (*Gītā* 17.28). The concept of 'fear' in giving charity is interpreted by S. Sarvānanda as ".of .injury done to oneself through some blemish in (giving the) gift should be in the mind of the giver to make the gift perfect."The charity should always be offered with modesty, humility and with all the sympathies for the cause.

In case of doubt, follow the eminent men of times

Finally the *Ṛṣi* gives the instructions as to what to do in case of uncertainty about your (own) action (*Karmeṣu vicikitsā*) and uncertainty regarding conduct (*Vṛtta vicikitsā*) in respect to others. The commandment is: You should act (do *Karma*) in those matters in the same manner as the *Brahmans*, who happen to be present (at that time and place) and who are known to be:

- experienced and independent (*Yukta-ayukta*) in those matters
- able to judge (deliberate) impartially (*Sammarśinaḥ*)
- adept (experienced) in performance of duties (*Ayukta*) not harsh (*Alukṣaḥ*, i.e., *Arukṣaḥ*)
- intent on the law (*Dharma kāmaḥ*)

These are repetitions of the commandments in respect of one's own conduct and are to be considered as useful guides in case of a doubt or uncertainty about the correctness of a conduct in respect of others.

The *Ṛṣi* wound up the commandments saying:

- This is the command (*of Vedas*) (*Eṣa ādeśaḥ*)
- This is the teaching (*Eṣa updeśaḥ*)
- This is the secret instructions of *Vedas-Upaniṣads* (*Eṣa Vedopaniṣat*)

• This is the commandment (*Etat anuśāsnam*)

This being so, one must act in the way taught. All this is to be done (*Ūpāsitavyam*). Thus verily, having understood this, one should be intent upon that until attainment of self-realization (*evamu ca etat upāsyam*).

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The work which removes ignorance of man, and which can eradicate human sufferings completely and give him eternal happiness is spiritual propaganda, dissemination of *Bhakti* and knowledge of *Yoga* and *Vedānta*. The work is the crowning glory of human activities. This is wisdom sacrifice *(Jñāna Yajña)*, the highest of all sacrifices.

—*Swami Sivananda*

The Divine Law according to which accumulated sins of innumerable births are expiated by even a little amount of practice of *Japa*, meditation and association with holy men reveals nothing but the infinite grace of God.

—*Jayadayal Goyandka*

Second. Intense desire to know Truth and God. Be eager for them, long for them, as a drowning man longs for breath. Want only God, take nothing else, let not 'seeming' cheat you any longer. Turn from all and seek only God.

—*Swami Vivekananda*

"........it is just like the sun at dawn, You can easily look at that sun. It doesn't dazzle the eyes; rather it satisfies them. God becomes tender for the sake of His devotees. He appears before them, setting aside His powers.

—*Sri Ramakrishna*

Rāma's teachings to Lakṣmaṇa

You are brave, O lion among Raghus, and you are always trying to do good to me. I know what you said is all true but the time is not ripe for it. This kingdom, the body etc.,—whatever appears before the eyes— if all these are real, your attempt may be regarded as fruitful. But these worldly enjoyments are like a flash of lightning in the tent of clouds—they are so unstable, the lifespan also is as short-lived as a drop of water on the red hot iron. Just as a frog even when in the mouth of a snake yet waits for insects (as its food) in the same way swallowed by the snake of death, people desire these temporary enjoyments. The man does all sorts of things going through great pains day and night, just for the bodily enjoyments but if he discriminates the body from the *Puruṣa* (*Ātmā*) then what enjoyments a man would like to enjoy? The association with father, mother, son, brother, wife, cousins etc., is short-lived just like the gathering of beings at a watering station or the conjoining of wood pieces while floating on the currents of river. The Lakṣmī (riches) appears fickle like shadow; the young age is as unstable as the wavelets of water; the sexual pleasure is like a dream and life is so short, yet the people are so infatuated.

This worldly existene is full of diseases etc. It is unreal like dream and the city of *Gandharvas,* yet the foolish hanker after them. By rising and setting of the

sun, the life span is shrinking. The man observes it and so does he observe the old age and death of others, yet the man does not come to his senses. The same day followed by the same night recurs always but the foolish person fails to notice the velocity of *Kāla* (time) and runs for the worldly enjoyments. The life diminishes every moment like water stored in an unbaked earthen jar and the diseases like enemies, eat the body. The old age like a lioness always frightens from the front side and the death also keeping pace with it simply waits for the time. Identifying the Self with the body which is full of germs, excreta and ashes, the man thinks I am a world famous king. Tell me how can the body which is mutable and changeable, made of skin, bone, flesh, stool, urine, semen and blood etc., be Ātmā? Sitting in that very body you are intending to burn the world, O Lakṣmaṇa. All demerits appear in him who identifies the self with the body. "I am the body" this type of thinking is said to be *Avidyā* and 'I am not the body but *Ātmā* the consciousness" this type of thinking is called *Vidyā*. *Avidyā* is the cause of birth and death and *Vidyā* provides release from them. Therefore those desirous of salvation must make sincere effort to practise *Vidyā*.

Desire and anger etc., are the real enemies, O vanquisher of the enemies. Among them anger itself is enough to cause obstacles in the path of salvation charged by which the person kills fathers, brothers and bosom friends. The anger is the root cause of mental agony, the anger causes the bondage in the form of birth and death, it is the destroyer of *Dharma*. Therefore, give up anger. The anger is the greatest enemy and the covetousness is the river *Vaitaraṇī*, contentment is *Nandanavana* (the heavenly garden of Indra) and peace is the wish-yielding cow.

Therefore, have peace. In this way you will have no

enemies (inner and outer). The *Ātmā* quite different from body, senses, mind, vital airs, intellect etc., is pure, self-luminous, immutable and formless. Until and unless men appreciate the difference of *Ātmā* from the body, the senses, the vital airs etc., they are bound to suffer from the miseries of the world and are subject to death. Therefore you must always feel in your heart that the *Ātmā* is different from the body etc. (You yourself) being beyond the range of intellect etc., do everything. Don't feel sorry. Enjoying the destined whether it is pleasure or pain and doing every job that comes in the natural course, you will not get tainted even though outwardly you hold the responsibility of doership O, Rāghava! If you are pure by nature inwardly you will not be tainted by your deeds. This saying of mine you must always ponder over, in your heart. This way all the miseries of the world can never bother and disturb you. And mother, you also always think over in your heart what I said.

(*Adhyātma Rāmāyaṇa, Ayodhya Kāṇḍa* IV. 18—44)

Here is a pencil, it belongs to a person. If it be lost, are you sorry? No. You may search for it, but if it be not found, it matters not to you. Suppose however that you lose $ 5000. Oh, that will break your heart. You search for the pencil, and you also search for the $ 5,000 which is lost, but there is a world of difference in the manner of search. You search for your $ 5,000 with a broken heart, but you do not search for the lost pencil with a broken heart. To the *Vedāntin* the loss of the $ 5,000 is as the loss of the pencil.

—*Swami Rama Tirtha*

Avadhūta's Teachers

(Based on Śrīmad Bhāgavata)

(Continued form page. 814)

— *Shantilal Thaker*

(13) An elephant was his thirteenth teacher. He is strong and majestic. Rut oozes out of both his temples. He is mad with intoxication. He fights even with a lion, the king of the jungles. So his tamers use a trick to catch him. They dig out a pit and cover it up with bamboo-sticks and overlay them with green grass and leaves to produce an impression of a natural beautiful forest-scene. Upon that network of their bamboo-sticks they put, in a standing posture, a she-elephant, made of paper. She looks life-like. That is their artistic dexterity. The elephant sees her from a distance, thinks her to be a real living she-elephant, is eager to have her soft touch, madly rushes towards her, falls into the pit and is deceived. Then the tamers do not give him any food to eat for a few days. He gets weak and feeble. Then they begin to give him small dose of flour to eat, so that he can keep his body and soul together. Then they take him out, control and govern him with a goad, and yoke him to service, make him fetch large logs of wood. He becomes a coolie of a small-size human being, because he could not control himself and fell a prey to the temptation of a soft delicate female touch.

So a *Sādhaka* should beware of this temptation of soft delicate fair touches. Otherwise he will bring his own spiritual ruination.

(14) A deer was his fourteenth teacher. It is fleet of

foot. It runs very quickly. It frisks, plays, gambols, takes quick jumps, and hides behind a thicket of trees and bushes. Hence the hunters cannot get near it and shoot it. So they employ a trick.. It loves to hear sweet music. That is its weakness. Therefore the hunters keep with them a musician, a man who plays sweetly upon a flute. Its notes charm the deer. It stands still to enjoy the sweet music. In the meanwhile the hunters shoot it down with an arrow.

So the *Sādhaka* should beware of this temptation of sweet, enrapturing sounds. Otherwise it will undo him spiritually.

(15) A fish was his fifteenth teacher. It is very fond of delicious meat or a ball of sweet flour. The fisherman, therefore, puts a piece of meat on the spike, the pointed bit of iron in his net. The fish comes to relish the meat, gets pierced by the spike and is caught in the fisherman's net. Otherwise it would not fall in the net. It is skilled in the various ways of swimming. It can swim up. It can dive deep and still swim. It can swim across the current. It can combine any two or more of these arts of swimming. But its fondness for good taste and relish becomes the cause of its death.

So the *Sādhaka* should control his tongue, its attraction for good taste and relish. Otherwise he will fall from his spiritual heights.

(16) A bee was his sixteenth teacher. Bees are good honey-makers. A bee-hive is a veritable factory for honey-making. The queen of the bees rules the bee-hive. Honey is hoarded in it. Then comes the honey-collector. He makes a fire below it. Some bees fall into the fire and get burnt. Some bees have their eyes and mouths blinded and suffocated with smoke, and then they drop down into the fire and are burnt. Some lucky ones are able to escape. The honey-collector snatches away their honey. They suffer, because they hoard. Better to enjoy oneself; better to give in charity

to others if we can spare; otherwise we shall have to suffer like the bees, meet with a painful death, and somebody else will snatch away and enjoy our possessions.

The *Sādhaka* should take to heart this bitter lesson of hoarding and beware of that weakness.

(17) There was a prostitute, Piṅgalā by name. It was the beginning of night. She dressed herself very attractively. She applied powder to her face, collyrium to her eyes, scent to her skin. She was expecting her lover to come that night. She wanted to meet him with all her charming exquisiteness. She came out in the balcony, gazed long to see if he was coming. She then returned to her dormitory, wherein her bed had been prepared with garlands of flowers, and fragrant incense was burning in its stand near by. She went out into the balcony and came back again. Eagerness and hope were in here heart. Hours passed by slowly and painfully, but he did not turn up. The clock struck twelve. It was midnight. How foolish of her to have waited for him so long and so eagerly? If she had prepared herself to meet her eternal lover, the Self, then probably her hopes would not have been belied! She was tired. She gave up all hope. She undressed herself and quietly went to bed. Within a short time she fell fast asleep.

From this incident, the *Avadhūta* learnt a great lesson. It is hope that makes man unhappy. It is hope that kills. Real happiness lies in relinquishing all hope. That results in bliss, which comes of our firmly establishing ourselves in the Self.

(18) A child was his eighteenth teacher. A child is always happy. It is not elated by respect. It is not depressed by an insult. It does not hate anybody. It is not attached to anybody. It keeps on smiling. That is why people love it, fondle it.

Similarly, a *Sādhaka* should be above all pairs of

opposites, respect and ignominy, attachment and hatred. He should always take his firm stand on the self. That is the way to spiritual bliss. Rightly did Jesus Christ say, "The children shall inherit the kingdom of Heaven."

(19) There was a young kite bird. It had a piece of meet in its beak. So all the bigger kites began to peck it with their beaks, to beat it with the flapping of their wings, fell upon it, because they wanted to snatch away that piece of meat. The young kite was sore harassed. So it gave up that piece of meat. Then all the kites left it alone, and began to quarrel among themselves for that piece of meat. The young kite was then happy, unmolested.

All misery results from keeping worldly possessions with us. Renunciation makes for happiness. So a *Sādhaka* should not keep any worldly property or belongings with him. Otherwise he will come to grief and trouble.

(20) There was a Brahman girl of a marriageable age. Her parents had gone out. In the meanwhile some people from a neighbouring village came to see the girl. The girl knew it. She spread out a mat for them. She gave them water to drink. Then she went to the backside of her house and began to thresh out rice from paddy to prepare a meal for the guests. She had bangles round her wrists. They began to strike against one another and to make a sound. She feared lest the guests should come to know about the poverty of her parents. So she took out bangles one after another. There was sound till two bangles remained on one arm. There was no sound when only one bangle was left on each arm.

From this the *Avadhūta* learnt a lesson. A *Sādhaka* should move alone in his wanderings. If he has a companion, there would be useless talk even about the alms of food or clothes. If there were three or more, it would be a veritable crowd. That would be a greater nuisance, a greater disturbance.

A company of two would amount to the size of a village. More than two would be like a city in its potential capacity of causing disturbance in spiritual meditation and *Sādhanā*. So a *Sādhaka* should move alone.

(21) A snake was his twenty-first teacher. It does not make a hole for itself. A rat makes a hole, and a snake rests in it for a while. A house requires so many things. Food has to be prepared. Beds have to be maintained. Guests have to be fed. This means a lot of external-minded activity. That is a loss in spiritual *Sādhanā*, in meditation.

So a *Sādhaka* should never think of setting up a house. He should take his alms of food from a householder's, remaining there for an hour or so, and then repair to a temple in the outskirts of the town, to the hollow in a tree, to a river bank, to a broken part of a potter's pottery, where he can meditate without any extraneous disturbance or interference.

(22) There was an arrow-maker. He was deeply engrossed in making arrows. He was busy chopping, sharpening, smoothening. In the meanwhile, a king's procession passed by. There was the royal band. The pipers were piping. The bugles were sounding. But the arrow-maker did not hear anything. The nobility passed by. The king went, riding on an elephant. the arrow-maker did not notice it. The *Avadhūta* asked him if he had seen the procession of the king or if he had heard the music of the band. The arrow-maker, showing signs of surprise, replied that he was not aware of anything like it.

The *Avadhūta* learnt a lesson from this that without such single-pointed concentration, the self would not be realized.

(23) A spider was his twenty-third teacher. It weaves a web out of its saliva. It does not require any outside help for it. Similarly, God does not require any outside help in

creating the universe. The spider moves on the fibre from one end to the other, or it hangs by it in the middle. Even so the *Jīva*—the worldly soul passes from one birth to another. But it is all his own making, his own creation. At the end the spider takes its web back into its own mouth, and there is an end to its play. Likewise at the end of the sport, at the time of the Great Destruction (महाप्रलय), God re-absorbs the whold universe into His own consciousness, and nothing remains but Him.

(24) A larva was his twenty-fourth teacher. A wasp confines a larva in its nest. As a result, the larva is always thinking of the wasp, meditating upon it. After a few days its meditation converts it into a wasp. Such is the force of single-minded concentration. Similarly, a *Sādhaka* becomes *Brahma,* the all-pervading divine Consciousness by meditating deeply upon it. One becomes what one meditates upon. That is a supreme law of the spiritual world. That is the key that unlocks the gates of Divinity.That is a secret which solves the riddle of the universe.

The *Avadhūta* learnt these twenty-four lessons from these twenty-four persons, birds and beasts. They form the system of the *Avadhūta's Sādhanā,* his spiritual discipline. They are the kernal of all religious practice, of all ascetic disciplines. If a *Sādhaka* puts into practice these twenty-four lessons of the *Avadhūta*, spiritual bliss is guaranteed to him, he is sure to realize the Self. That gives him a joy, a delight, a bliss, the like of which can never be found in this world of senses. One does not get even a shadow of that joy from sensual pleasures and the objects of the world.

That delight is the *Avadhūta's* strength. That is his forte. He takes his firm stand upon it, and can afford to scoff at the world and worldly pleasures. He is spiritually fulfilled. He is supreme in his inward happiness. He has not to depend for it on any external thing or person or circumstance. That

makes him absolutely free, majestic, grand, serene, spiritually drunk, divinely intoxicated. All *Yogic Siddhis*— miraculous powers attend upon him. He is the master of all he surveys, within and without.

This is a glimpse into the supreme domain of the *Avadhūta,* his spiritual state, his inner poise and stand, his free liberated personality—or rather, super-personality, his way of life and living. We bow to him and his greatness!

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While a positive thought lights the face with joy and sends forth abundant vitality in the body, a negative thought sends out a chill over one's nervous system, rendering one's face painful, eyes sunken and dark, and all the features altered with the ugliness of negativity

—*Swami Jyotirmayananda*

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते॥

"Of these, the lower comprises the *Ṛgveda, Yajurveda; Sāmaveda, Atharvaveda,* the science of pronunciation etc., the code of rituals, grammar, etymology, metre and astrology; Then there is the higher (knowledge) by which is attained that imperishable."

—*Muṇḍaka Upaniṣad* (I. 1. 5)

The god of death will tremble before you. By your command the sun shines, the fire burns and the wind blows. By your command Indra, Prajāpati, Agni and Varuṇa do their respective functions. You are beyond time, space and causation.

—*Swami Sivananda*

Read and Digest

Become a collector of positive thoughts from the *Upaniṣads*, the *Bible*, *Gītā*, and other spiritual texts of the world. Allow your mind to linger on those thoughts as a bee would linger on a blooming flower, enjoying the nectar contained therein. Nourish your mind with the sublime sentiments and thoughts presented by great men and sages of the world.

Learn important verses and devotional hymns by heart. Fill your mind with the sweet melody of scriptures while you are relaxing from your day to day works. Do not keep the mind running wild during the periods of rest and relaxation.

Fill your mind with positive thoughts before you go to sleep. Awaken the positive thoughts when you wake up early in the morning. Raise the level of your thought before taking food. Be prayerful while you take bath. Your unconscious is very receptive during these moments of your life.

By developing the art of positive thinking, you will enjoy the abundance of spiritual life. You will be led to the realization of the Self wherein all thoughts are transcended. This is the goal of your existence. May the Lord bless you !

Bhakta Gāthā

Bhīma Bhāī, the Blind Illiterate Kandha Saint Poet of Mahimā Dharma

—*Somanath Jena*

Orissa is sacred for the seat of Lord Jagannātha at Puri in the Eastern coast of Bay of Bengal. But the land of Orissa is glorified for the Mahimā Gādi, the Pīṭha of *Alekha Dharma*. Joranda is the seat of the Mahimā Gādi located at the close proximity of the sacred Kapilas at a distance of about 40 Kms., from the district headquarters Dhenkanal connected from Bhubaneswar, the State Headquarters, proud of lapping the God and Goddesses Kedāra and Gaurī flanked by numerous temples amongst which the temple of Lord Liṅgarāja is one, by bus. A vast patch of land fenced by high unpenetrable compound walls rallying round and with the built up lovely structures of Amuhan Temple having no entrance way into it, is unique even the world over especially for *Mahimā Gosāīn*. The propaganda of *Alekha Dharma* that believes in one God as well as *Kaupīna Dharaṇa* and *Balkala Dharaṇa* (having *Balkalas* to wear), the Dhūnī Mandira (temple to offer oblation by burning fire-wood, ghee. *Saṁnyāsīs* of two types being *Gṛhī* (household) and Nomadics, are seen in large numbers accomplishing their divine tasks considering it their divine home and in the month of *Māgha* on *Śukla Pūrṇimā*, a *Melā* of divine devotees takes place and Jhāras (big stand hang sticks for retaining lamps and ghee with cloth wicks to be burnt) kept a light through out the night to offer homage and devotional prayer to *Mahimā Gosāīn*. Several lakhs of divine devotees

congregate on the spot to register a global brotherhood.

Bhīma Bhāī, the born blind saint poet being in the *Mahimā* sect of Hinduism, is believed to have been born in about 1860 A. D. and had kept his mortal body upto 1895. He was orphan and born in a remote village namely Gramadiha hailing from the Rairakhol Sub-division of Sambalpur district in Orissa. It is believed that his birth in this world was ordained by *Mahimā Goswāmī* to propagate *Mahimā*, *Avadhūta* and *Alekha* sect of Hindu religion. He was blind, illiterate, born in an inaccessible remotest ever pocket in an untouchable Kandha Family. He happened to spend his orphanic childhood with immense poverty and guarded cattles to eke out livelihood. He fell in a deep well while tending cattle being blind and immediately was lifted out by Mahimā Goswāmī who opened his eyes of wisdom. Thereafter, he propagated Mahimā religion. He was abused and ill-treated by Brahmins and high caste people. He tolerated privation only relying firmly upon the Almighty. He has admitted in his *Bhajana* that due to the grace of God and at the sight of his Guru, his wisdom flashed and came forth in the form of *Bhajana*. He always took the immense hatred meted out to himself, an inspirational blessing and amid thunderous mental agony he uplifted himself to remain steadfast and still now his seat of *Samādhi* is at Khaliapali in Sonepur Sub-division of Bolangir District in Orissa, connected by Rail and Bus routes.

His belief was firm in God. He says—

तिनिपुर मध्ये याहामुँ देखिलि अटइ मिथ्या,
गुरुपद ध्यायी भणे भीमभोइ गुरुभक्ति एका सत्य।

All that I saw in the three worlds appeared unreal, but only the devotion to *Guru* is real which is known to Bhīma Bhaī by virtue of his devotion to the feet of *Guru*. The fall of *Śakti* and connection of the transcendental energy

by the feet of *Guru* was charged.

He is indifferent to the abuse and envy of others.

काहारिशते पुरुषर संपत्ति उडाइ मुहिं नदेइ,
अकारणे सर्बे भुकि मरुछन्ति मोठारे शत्रुता होइ।

"I have not eaten any of the property of others' forefathers, without any reason they are envious and abusing me."

He was steadfast on his devotion to God in the midst of adversity.

प्रभुंकु नकहि काहाकु कहिबि के बुझिब मोर दुःख,
दुःखीजनबंधु अटपरा तुम्भे कृपाकरि मोते रख॥

Whom shall I confide and narrate my sorrow except you? You are called the friend of the distressed, have grace in me and protect me.

Real *Sādhanā* can be conducted remaining in the household affairs by leading a detached life like a lotus leaf remaining within water without being drenched.

गृहधर्मेथिबि अन्यथा नोहिबि आज्ञा हेउ बारे,
श्रीगुरु छामुरे भीम अरक्षित करपण्ड योडि मागे।

× × ×

नामटि अक्षय अबर्ण्ण अजय चारियुगे येबे सत्य,
गृहे थाइ बिहित कर्मे चालिले सबु हेब प्रापत।

He prays to God to keep him in household and bless him to perform the domestic and household rites according to religion. By doing the ordained duty in household, everything worth getting will be achieved.

He believed in doing good to others, to be good to all, *Sarvabhūtahite Ratāḥ*.

एक खण्ड हाड बुन्दाए रुधिर फुटे माउँस जाणइ,
तेणु करि सिना प्राणीकं बिकल सहि नपारिबि मुहिं।

× × ×

प्राणींक आरत दुःख अप्रमित देखु देखु केबा सहु,
मो जीबन पछे नर्के पडिथाउ जगत उद्धार हेउ।

I know that my body is constituted of bone, blood and

flesh. That is why, I cannot stand by the sight of sorrow of the living beings. Let others take pleasure in seeing the manifold privations of the other living beings. But it is my prayer that the universe may be protected from sorrows even if my life goes to hell.

Such is the valuable thought for the well being of others, he cherished. This shows the beacon light to the self-centred man of the present day world.

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The will of a *Jīvanmukta* becomes one with the cosmic will. He experiences the bliss of cosmic consciousness. He feels that all ears are his ears, all eyes are his eyes, all mouths are his mouths, all tongues are his tongues, all hands are his hands, all legs are his legs, all minds are his minds. This will be a magnanimous experience indeed. Words will fail to describe adequately the grandeur of this experience. Realize this experience and be free.

—*Swami Sivananda*

यस्तूदारचमत्कारः सदाचारविहारवान्।
स निर्याति जगन्मोहान्मृगेन्द्रः पञ्जरादिव॥

"He who always behaves and transacts according to the norms prescribed by the scriptures, who is generous of heart crosses the mire of *Māyā* and *Moha* like a lion from a cage."

—*Yogavāsiṣṭha*

When negative thoughts assail your mind, you should not fight with them. This will create tension and weaken your will. Remain a detached witness to the dark clouds of the mind drifting in the sky of your consciousness.

—*Swami Jyotirmayananda*

The Lord Within

—Dr. P. P. Sharma

Ensconsed in the sacred niche of my heart
Is the Lord whom the scriptures
Despair of defining,
Whose names are legion.
Although vast and limitless
As the sky, even more,
He has kindly condescended
To squeeze Himself
Into a tiny spot.
Although so elusive
And beyond our grasp
He has solidified Himself
Into a concrete form.
What but His grace
Has enabled me
To carry the shrine
Within me?
Once the eyes are closed
And the senses withdrawn
The effulgent form
Flashes forth
With the name reverberating
In my ears.
What is Heaven
But to stay in this state
Drink on the nectar
of His beauty,
Enraptured by the music
of His Divine Name?

The Duty of Man

—*R. Krishnaswami Aiyar*

Grades of Beings—

The beings in the world can be classified under two heads, the unmoving (*Acara*) and the moving (*Cara*). The unmoving are the trees and plants. The moving beings are of the three sorts, the lower animals, the human beings and the divine beings. Among these we see by experience and learn from *Śāstras* also that the lower animals suffer a great deal, that the divine beings have a great deal of enjoyment and that the human beings have an admixture of both suffering and enjoyment. Among the human beings themselves various grades are perceivable in their happiness, suffering and knowledge. As no differentiation is properly possible in the effects unless there is differentiation in the antecedent causes, we have necessarily to grant that there must have been differentiation even in the causal stage. God, the Creator of the universe, is quite independent and may be supposed to create this universe with all the differences in it because He so wills it and has no need to assign or depend upon any reason for doing so. If such a proposition it made, that is, that He Himself of His own accord creates some persons as happy and some otheres as miserable, some persons as intelligent and some others as dull, He will necessarily be open to two charges, one of partiality and the other of mercilessness. He will be just like any of us and must forfeit His status as God. His declaration; समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।'' "I am the

same in respect to all created beings. There is none hateful nor dear to me, "will be falsified. We are not prepared to accept such a conclusion. We see in the world that even among the children born of the same parents there is a lot of difference in their respective capacities for knowledge, and so on. Prahlāda, Hlāda and Anuhlāda were all sons of Hiraṇyakaśipu but were certainly not of the same type. The Purāṇas tell us that though Hiraṇyakaśipu was a hater of Viṣṇu, his son Prahlāda was a great devotee of His. It cannot therefore be said that blood connection and other circumstances are any determining factors. Even twins differ. Nor can we attribute such differences to the difference in the times of birth. Time is not perceptible to our senses and how can we ever know what influence it has in creating the differences? Knowledge is attained only through direct perception or by inference or from the authoritative word. As perception cannot be had of matters beyond the reach of the senses, this kind of knowledge about the influence of time cannot be had by direct perception. As inference arises only with reference to perceived objects, it has no scope here. nor can it be obtained by means of the authoritative word. The word of authority is twofold, the lay and the *Śāstraic*. As the range of the lay word is limited to such things as can be learned through direct perception or inference, it cannot concern itself with matters beyond their scope or claim to have any authority in such matters. The lay word is therefore useless for the matter now in question. As the *Śāstras* do not say anywhere that time is a cause of differences, the *Śāstraic* word does not help us in making any such supposition. Further as we see that a quality present in one individual is quite absent in another born elsewhere though at the same moment of time, the causal nature attributed to time is clearly negatived. In matters therefore

beyond the reach of our intellect we have to accept the statements that the *Śāstras* alone are our guide. Our sole refuge is the *Śrutis* and the *Smṛtis* which proclaim, for example—

"A man is good because of his good deeds and bad because of his bad deeds."

"The souls get different births to enable them to have embodiments in consonance with their previous deeds and knowledge."

"Some are born as trees and plants. Their previously acquired knowledge, *Karma* and impressions accompany them. Those who have conducted themselves properly, get good births and those who have conducted themselves disgracefully, get disgraceful births."

"A man is unconsciously impelled by the training he has had in the previous birth."

Among the beings who thus get embodied as trees, animals, human or divine beings, it is seen that the state of being a divine being is the result of pure meritorious deeds, that the state of being born as a plant, tree or animal is the result of extremely bad deeds and that the birth as a human being is the result of an admixture of good and bad deeds.

Competence of man—

Of those three sets of beings, the intelligence of the animals clouded as it is by thick ignorance brought on by excessive sin cannot grasp at any conception of the Self as distinct from the body and they are therefore incompetent to engage themselves in any kind of activity prescribed by the *Śāstras*. Though the celestial beings have certainly this knowledge, they are also disqualified for any *Śāstraic* activity. Śrī Śabara has pointedly stated in his commentaries "The celestial beings have none as there are no other celestial beings." That is, as *the Śāstraic*

activities are to be addressed to the deities like Indra, Agni and others, as it is inconceivable that the deities in case they perform any sacrifices can offer oblations to themselves and as there are no deities other than themselves to whom they can offer oblations, the activities prescribed by the *Śāstras* are not intended to be performed by the celestial beings. It is seen from all these considerations that the *Śāstras* look upon man alone as competent to perform the activities prescribed by them. The birth as a human being therefore is not only the result of past deeds but the means of doing fresh deeds. The other states of being are only results of past deeds. It is therefore seen that the Soul in a human embodiment does good deeds or bad deeds or both deeds mixed together and takes another embodiment according to the nature of these deeds. The statements like "The Soul under the bondage of *Karma* takes various bodies as man, beast, bird and other animals and after suffering countless kinds of grief and sorrow in the eighty-four hundred thousand of possible births attains the status of man at the end" only mean that the individual Soul by reason of his ignorance has to experience all the effects of his sins and can return to the human embodiment again only after exhausting them. If one kills a Brahman or commits another equally heinous crime, the *Śāstras* say that he takes embodiment as 'a dog, a pig, an ass, a camel, a bull, a sheep, other animals, birds, then as a *Cāṇḍāla* or a *Pulkaṣa*' the lowest of human beings. Similarly, when the effect of the good deeds is exhausted, one has to return to the human world. Even those therefore who have done extraordinarily good deeds have necessarily to return to humanity at the end. The *Vedas* say— "They stay there till they fall and then come from that world to this for performing *Karma* again."This means

that the return to this world is certain even for them. Nobody therefore need think that he has got this human embodiment now for the first time.

In accordance with what has been stated above we can explain the differences in the experiences of pain or pleasure found in the several beings in the world as due to the differences in their respective activities in their previous births. If the fruits of the deeds done in former and former births, are experienced in later and later births, it will be seen that death and birth, birth and death, are alternating in an unending series. Phenomenal life is therefore considered to be beginningless.

Wasted opportunities—

Though we got human embodiments on innumerable occasions in the course of this beginningless phenomenal life, what benefit have we reaped therefrom? Did we make any effort to secure permanent happiness? Or did we make any effort to eradicate misery altogether? If we urge the excuse now that, as the present age is *Kali*, our minds are muddy, did we not have embodiments in the very pure ages like *Kṛta*? Did we not have then the benefit of seeing many a great person who shared the greatness of God Himself ? Why should we go as far as the *Kṛta Yuga?* Have not many a sage appeared as incarnations of God even in this age of *Kali* and have we not seen them? Have we not drunk from their gracious lips their sacred teachings sweet and invigorating as nectar? Were not those words capable of acting as boats to take to the other shore, the people drowning in the ocean of phenomenal life infested with countless alligators known as troubles ? In spite of such supreme help, did we reach the goal of life ? Did we make any attempt to stem the current of our minds which were branching away as they liked? Did we make any, the slightest effort to tread, as far as it was possible

for us, the path that they so kindly showed to us? we did nothing of the sort. We were content to live on just as we were born. We contracted however the craze for gold and in pursuit of the same roamed about in all directions. We wandered as we liked, without caring for our caste, our laws, our family or our stage in life. We forgot that the sensual objects were pleasant and cool only like the shade under the hissing hood of an angry serpent and we sought them as capable of giving us happiness. We only enlisted ourselves on the side of Duryodhana who saw and heard the Lord, in person and yet did not benefit thereby.

If we go on in this reckless fashion, how are we ever to get freed from bondage? How can we ever hope to have everlasting happiness? Is it for this that we have got this human birth? It is far better to be an animal than to be a man making no effort to attain knowledge for as already stated the animals have no sins and have no need to expiate them. The ancients have said—"This boat of a body has been purchased at a very heavy price of acquired merit. Before it becomes unfit for service, use it well and cross over to the other shore of the ocean of sorrow." Who can be a worse fool than he who having obtained this human body so difficult to obtain and being born also as a male is still idle and neglects his own good?" we see from passage like these that the other shore of phenomenal life is really *Brahma* itself. The temporary happiness and relief from misery which we seek after and occasionally have, are common to us and the animals. If these were the highest benefits to be sought after, we have no claim to be any better than the animals. Our great Master, Śrī Śaṅkarācārya, has said— "When sound or other object comes into contact with the ear or other sense, even the beasts like the cow turn away from them if they are

perceived to be harmful and approach them if they are perceived to be agreeable. A cow that sees a man holding a stick in his hand knows that he is likely to be at her and runs away from him. If it sees however a man with a handful of fresh grass, it goes near him. Similarly the most learned among men keep away at a great distance from those whom they know to be strong and cruel and approach others who are the reverse of them" and has thus characterized people who have not attained to the realization of the Self as on the same footing as the animals.

Importance of human birth—

Human beings are no doubt extolled among living beings, "Of beings that exist, those that perceptibly breathe are the best. Of the beings that breathe, those that live by their intelligence are the best. Of those that live by their intelligence, human beings are the best. Among human beings, the Brahmans are considered the best. Among the Brahmans, the learned are the best. And among the learned, those that have firm knowledge (of the Self) are the best." If therefore the only benefits that we get are the pleasures and freedom from pain shared by the animals, how can we justify the superiority mentioned above? Even the capacity to live by one's intelligence is not a distinguishing factor of man. If we attribute the superiority of man to his ability, for example, to subordinate to his will the elephant and other animals far more big and strong than himself. by his brain-power, we must consider this taming of others, when he is unable to tame his own mind, only as on a par with pouring an oblation into the ashes, for such a capacity is of no spiritual benefit to him. The capacity to thus tame other animals is, as matter of fact, more present and patent in people who are not Brahmans. How can any superiority be ascribed to Brahmans

on this score? The above statements are based really on the capacity to understand aright the teachings of the *Śāstras*, to carry out properly the injunctions laid down therein, to eschew all activities prohibited thereby, to attain a particular object conceived of as the means to happiness and even to put and end to all misery whatsöever—such capacity is given to man alone. As such *Śāstras* are available to the Brahmans, they are rightly considered as superior to other men. As stated already, if one is born as a man but neglects what is ordained for him by the *Śāstras* and even does what is prohibited therein, the cow which has no capacity for responsible action, is decidedly superior to him. The cow incurs no sin and has no expiation to undergo. As once before stated, injunctions positive and negative are only for human beings. They are not for the animals. The state officers punish only erring men and not wicked animals. Further, the objects of punishing one is to make him get rid of his faults. The animals have no ability to free themselves from their faults, however much they may be punished. The *Śāstras* do not certainly prescribe any purificatory ceremonies for tigers and other wild animals which kill cows and even Brahmans. We have therefore to conclude that the injunctions and prohibitions in the *Śāstras* are intended generrally only for human beings.

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एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी॥

"From Him originates the vital force as well as the mind, all the senses, space, air,. fire, water and earth that supports everything."

—*Muṇḍaka Upaniṣad* (II. 1. 3)

कारणं बन्धमोक्षयो:

A *Saṁnyāsin* dwelt by the side of a temple. There was house of a harlot in front. Seeing the constant concourse of men in the prostitute's house, the *Saṁnyāsin* one day called her and censured her saying, "You are a great sinner. You sin day and night. Oh, how miserable will be your lot hereafter!" The poor prostitute became extremely sorry for her misdeeds, and with genuine inward repentance she prayed to God beseeching, forgiveness. But as prostitution was her profession, she could not easily adopt any other means of gaining her livelihood. And so, whenever her flesh sinned, she always reproached herself with greater contrition of heart and prayed to God more and more for forgiveness. The *Saṁnyāsin* saw that his advice had apparently produced no effect upon her, and thought, "Let me see how many persons will visit this woman in the course of her life." And from that day forward, whenever, any person entered the house of the prostitute, the *Saṁnyāsin* counted him by putting a pebble for him, and so in course of time there arose a big heap of pebbles. One day the *Saṁnyāsin* said to the prostitute pointing to the heap, "Woman, don't you see this heap? Each pebble in it stands for every commission of the deadly sin you have been indulging in since I advised you last to desist from the evil course. Even now I tell you, "Beware of your evil deeds!" The poor wretch began to tremble at the sight of the accumulation of her sins and

she prayed to God shedding tears of utter helplessness, and inwardly repeating: "Lord, wilt Thou not free me from the miserable life that I am leading?" The prayer was heard, and on that very day the angel of death passed by her house, and she ceased to exist in this world. By the strange will of God, the *Saṁnyāsin* also died on the same day. The messengers of Viṣṇu came down from Heaven and carried the spirit body of the contrite prostitute to the heavenly regions, while the messengers of Yama bound the spirit of the *Saṁnyāsin* and carried him down to the nether world. The *Saṁnyāsin*, seeing the good luck of the prostitute cried aloud. "Is this the subtle justice of God ? I passed all my life in asceticism and poverty and I am carried to hell, while that prostitute whose life was a whole record of sin, is going to Heaven!" Hearing this, the messengers of Viṣṇu said, "The decrees of God are always just; as you think, so you reap. You passed your life in external show and vanity, trying to get honour and fame; and God has given you this. Your heart never sincerely yearned after Him. This prostitute earnestly prayed to God day and night, though her body sinned all the while. Look at the treatment which your body and her body are receiving from those below. As you never sinned with your body, they have decorated it with flowers and garlands, and are carrying it with music in a procession to consign it to the sacred river. But this prostitute's body, which had sinned, is being torn to pieces at this moment by vultures and jackals. Nevertheless, she was pure in heart and is therefore going to the regions of the pure. Your heart was always absorbed in contemplating her sins and thus became impure. You are therefore going to the regions of the impure. You were the real prostitute and not she."

—*Sayings of Sri Ramakrishna*

The Other Side of the Coin

—*Dr. Mukunda Pati Tripathi 'Ratnamālīya'*

The *Rāmāyaṇa* is a fine picture gallary of noble characters. Almost every character of it, is *sui generis*' in some respect or other. But the character of Kaikeyī is the most dominating and dynamic one. With her typically strong will to do and soul to dare, she engineers the route of Rāma's life journey, the Rāmāyaṇa. She is the very pupil of king Daśaratha's eyes. She is the dearest mother of child Rāma—

जननी ने मुझको जना तुम्हीं ने पाला।
अपने साँचे में आप यत्न से ढाला॥

(साकेत 255)

(My mother Kausalyā) gave birth to me. It was you who brought me up and shaped my life according to your own design."

Everybody in Ayodhya is bound to obey her behest. She is graceful in peace. She is defiant in war. She is full of beauty, grandeur, happiness and contentment.

The ironical turn of events besmears her conduct and degrades her prestige, pelf and privileged position to the lowest ebb.

This drastic and catastrophic change in her life has been viewed from different angles in different *Rāmāyaṇas*.

An unerring student of human behaviour and life, the first celebrated poet, Vālmīki sums up the dark tinge of her personality in the words of Bharata—''आसकामा सदा चण्डी कोपना प्राज्ञमानिनी'' (वा० रा० 60. 90) (She is always harsh, haughty wrathful and self-contented).

Devoted poet Tulasīdāsa, too, is angry with her because of his deep love for Rāma.

गरइ गलानि कुटिल कैकेई। (मानस)

The deep rooted disgust of Kamban finds vent in the angry outburst of Bharata—

Thou livest yet, and still my spell-bound hand
Leapeth not forth to finish thee?
Didn't I fear that Rāma, my master, would resent
The deed. Shall even the name of mother stay
My arm from slaying Thee?"
(*Kamba Rāmāyaṇa, Ayodhyā Kāṇḍa Citā Śayana Paṭala*)

The writers of Marāṭhī, tradition like Ekanātha Mahārāja and Śrīdhara have not bedecked her eyes with tears of compunction and have depicted her as having malice against Sītā and Rāma even after their return from the forest.

(Vide श्रीराम-विजय-श्रीधर-उत्तरकाण्ड अ० 35)

The Hindi writers of modern age like Śrī Maithilī Śaraṇa Gupta, Kedāra Nātha Miśra Prabhāta, Poddara Rāmāvatāra, Aruṇa, Baldeva Prasāda Miśra and Rādhe Śyāma Dwivedī have tried to purge her character from their special ends and stands.

The Kashmiri poet Kṣemendra and Gujarātī poet Giradhara have tried to find out a proper explanation for her action in a curse theory.

कैकेय्या ब्राह्मणः पूर्वं मूर्खो बाल्ये विडम्बितः।
तच्छापादभवत् तस्या मतिः कीर्तिपराङ्मुखी॥

(रामायण मञ्जरी, अयोध्या० 603)

चातुरमास रह्या मुनिराय, राजा नित्य करतो सेवाय।
एकदिन धरवा बेठा ध्यान, त्यास आवे पासी केकई अग्यान।
करमां काजल लावी सुखे, कर्‍युं लेपन मुनिवरने मुखे।
एम बालकबुद्धि हाँसी करी, जाग्या मुनिध्यान अनुसरी।
मुख ऊपर फेर लियो हाथ, कर कार्‍यो थयो काजल साथ॥
ते जोईने क्रोध वस्यो मन आप, तत्क्षण मुनिए दीधो शाप।

(गिरधर रामायण अयोध्या० अ० 17. 2. 20—24)

(a) Once, a foolish Brahmin was ridiculed in childhood by Kaikeyī. He cursed her. So, she was pre-ordained to commit slenderous actions.

(b) Once upon a time, a great sage came to her parental abode. The king served him with due devotion. Being pleased with his service the sage agreed to stay there for 4 months. One day, while he was sitting alone in deep meditation Kaikeyī approached to him and out of sheer foolishness, she blackpainted the face of the sage. When after a short while the *Ṛṣi* was his normal self and rubbed his face unknowingly, his hands became tainted with black paint. Out of anger, he cursed the miscreant. When king Aśvapti came to know all this, he implored the *Ṛṣi* again and again. The *Ṛṣi*, in turn, said that his curse could not be taken back. Yet, the miscreant, Kaikeyī, would perform some very glorious deeds and her husband would always remain under her control.

The writer of *Satyopākhyāna* describes the coronation of Kaikeyī's son as a precondition of her marriage with king Daśaratha and provides good grounds for her clear cut acquital from the slur (Adhyāya 8, part I). Some other writers have laid out the theory of malinspiration by Sarasvatī and *Kālī*.

But the *Ubhaya Prabodhaka Rāmāyaṇa* of Banādāsa reviews the entire happenings of Rāma's life in a totally new perspective. In it, it is not Kaikeyī who is responsible for Rāma's exile but it is Rāma himself. His exile is not a curse but a boon coveted by Rāma himself. It's not Rāma who suffers but it is Kaikeyī who is ruthlessly and willingly crucified for her intense and peerless love for Rāma.

It's really interesting to make an appraisal of Kaikeyī 's journey form कुटिला कैकेयी to कल्याणी कैकेयी from crooked Kaikeyī to the benevolent Kaikeyī The Rāma of the

Adhyātma Rāmayaṇa declares Kaikeyī as totally faultless by his statement—"Whatever you spoke you did speak out of my own inspiration."

मय्येव प्रेरिता वाणी त्वद्वक्त्राद् विनिर्गता।

(अध्यात्म रामायण III 5. 55)

The following *Triveṇī* of couplets from the *Ubhaya Prabodhaka Rāmāyaṇa* speaks Volumes for the propriety of Kaikeyī's actions—

जा दिन बात प्रचार भई रघुनाथ को माथ दुखात भयो जू।
भाँति अनेक उपाय करै सब पीर छनै-छन होत नयो जू॥
बात भरत्थ की मात सुनी तबहीं उर में परिताप जयो जू।
दास बनो आई देखन छोह से सीस कृपाल के हाथ दयो जू॥

कौन प्रकार से जाय व्यथा कहौ बेगिहि यत्न करौं अब सोई।
मातु अधीन अहै तुम्हरे असमंजस भाँति अनेक न जोई।
चौदह वर्ष को देहु हमैं बन, जाइहै पीर सन्देह न कोई।
दास बना उत्पात बड़ो परिताप हिये तुम्हरे अति होई॥

पुत्र विरोध परै भरि जन्म विधौपन-लाभ टारै न टरैगो।
निन्दा तिहूँ पुर में पसरे अरु सौतिन वैर अनेक परैगो।
गारी चहूँ युग के जन देहिंगे तव उर भाँति अनेक जरैगो।
दास बना तुम होहु प्रसन्न हमारे कोऊ फिरि काह करैगो॥

(उभय प्रबोधक रामायण, पृ० 184-185)

The moment the news of Rāma's severe headache defying any treatment, spreads far and wide like the fire in a forest Kaikeyī rushes to Rāma full of overwhelming affection for him, like an affectionate mother-cow. She touches his head and forehead again and again with her soothing palm, dipped in the ambrosia of love.

Comforting him she asks him, "Dear son! What sort of ailment perturbs you?" Is there any remedy possible for it in the entire universe?" Rāma replies in the affirmative and says that there is one and only one remedy

for his coming round, but it requires a top secrecy. So, every one vacates the apartment except Kaikeyī and Rāma Rāma says, "Mother dear! None else but you can relieve me of my pain. It requires a great sacrifice on your part." Kindly bless me with the banishment-order for me for fourteen years. This difficult act may bring untold suffering and miseries to you in its train, no doubt. It may lead to your total damnation. It may lead to family strife. It may lead to eternal infamy attached to your lot. It may lead to a thorough condemnation of your personality from every nook and corner. It may lead to your widowhood and eternal wrath of dear Bharata, too. Yet, it is in the interest of myself and the world. I do beseech you to grant me this boon."

Mother Kaikeyī right earnestly undertakes the burden of infamy upon her shoulders. She utters emphatically—

दास बना तुम होहु प्रसन्न, हमारो कोऊ फिरि काह करैगो।

"O My son! Be you pleased. I don't care a fig for anybody else." What a staunch determination! What a noble sacrifice! Fulfilling Rāma's will she assumes muteness. She accepts the willing suspension of her proud and privileged status. She becomes stonified. She cremates her ambitions alive with her own hands.

Blessed is she for her self-abnegation Blessed is she for her milk of humanity. Blessed is she for her boundless love for Rāma. Blessed is she for bestowing *Rāmanāmāmṛtam* to the world. She is the foundation stone of the edifice of Rāma's eternal glory.

A *Rāmāyaṇa*, sans Kaikeyī, would not have been the glorious saga of Rāma's sufferings, trials, struggles and victory in the end. It might have been the empty story of a sportive king.

Kaikeyī's love for Rāma is the loveliest in the world because it is embalmed in her dry tears. My heartiest

obeisances to the *Kalyāṇī Kaikeyī* whose glory lord Rāma himself alongwith the people of Ayodhya resounds—

सौ बार धन्य वह एक लाल की माई।
जिस जननी है जना भरत-सा भाई॥
पागल सी प्रभु के साथ सभा चिल्लाई।
सौ बार धन्य वह एक लाल की माई॥

(साकेत, पृ०, 250)

❖❖❖❖

You will not wait until the rains come to prepare your field. You will have foresight that the rain must come. You will not waste your present opportunities with the foresight that youth and energy must give way to old age and debility "Make hay while the sun shines."

—*Swami Jyotirmayananda*

ये समुद्योगमुत्सृज्य स्थिता दैवपरायणाः।
ते धर्ममर्थं कामं च नाशयन्त्यात्मविद्विषः॥

"Those who discarding the efforts depend only on their destiny or luck, are the real enemy of their Self and spoil their *Dharma, Artha* and *Kāma*—all the three."

—*Yogavāsiṣṭha*

Learn to promote good *Karmas* in your life. 'Good *Karmas* give rise to congenial circumstances and enable you to elevate your thoughts.

—*Swami Jyotirmayananda*

You come here for pure truth that flows from my soul. And if even one person receives this truth and is changed. I shall have done more good than if thousands came rocking with emotion.

—*Self-Realization*

Story

A Story

—Swami Rama Tirtha

He let the spirit of freedom work through him. When he was a student at the university, the class to which he belonged in an examination was asked to write an essay on the miraculous changing of water into wine by Christ at the wedding feast. Oh! how some of those candidates laboured! During the time allotted, some of them wrote long, long stories of how the guests were dressed, how the feast was spread, how Jesus looked, and went on and on to elaborate upon the subject. During all this time, Byron sat in his seat looking at the ceiling, watching the faces of the other students and well-nigh whistling. When the time was up, the professor came around to collect their composition books and as he came to Byron he said in joke, " You must be tired, you have been writing so hard," and expected to be handed a blank book, but Byron said, "Wait a minute, "and forthwith he scrawled out a line and handed the book to the teacher. Now after three weeks or so had passed, the result was announced, and some essays received honourable mention, but how surprised were all to know that Byron had won the first prize. To convince the students of the high merit of Byron's essay the teacher read it in the class, and this line made the whole essay: "The water saw its Lord and blushed." He forced nothing. This little line was spontaneous and like all work, done naturally, was perfect, free, graceful, poetic—the work of the self.

The eye, it cannot choose but see,
We cannot bid the ear be still;
Our bodies feel where'r they be,
Against or with our will.
Think you, mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come
But we must still be seeking?

—*Wordsworth*



Seek Refuge in the Supreme Self

भोगा भङ्गुरवृत्तयो बहुविधास्तैरेव चायं भव-
स्तत्कस्येह कृते परिभ्रमत रे लोकाः कृतं चेष्टितैः।
आशापाशशतोपशान्तिविशदं चेतः समाधीयतां
कामोच्छित्तिवशे स्वधामनि यदि श्रद्धेयमस्मद्वचः॥

—*Bhartṛhari*

Desires and their fulfilment are but passing sensations leading to attachments in the world, the cause of rebirth. Knowing this, people engage themselves in the cycle of actions. What good comes of this evil desire? If you have faith in what I say, then by all that lies in your power, shatter this network of desires and hopes and cleanse the mind of them. With the mind thus purified seek refuge at all hours in the Supreme Self of which you are a part.

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Real Work

Do not counsel God how to behave; do not dictate your will to Him, just resign yourself unto Him, abandon the little self, renounce spurious desires and thus will you make your body and mind full of light. All true knowledge and education worth the name comes from within and not from books or extraneous minds. Men of genius, the original workers in the field of investigation, made their discoveries and investigations, only when they were merged in Thought Absolute, far, far above yearning or hurrying of any sort, making their mentality and personality free of any tendency to selfishness. They made themselves transparent, the light of knowledge shone through them, they shed light on books, illumined libraries. This is work. By work Rāma never means plodding drudgery. Work in *Vedānta* always means harmonious vibrations with the Real Self and attunement with the universe. This unselfish union with the one Reality, which is the only real work, is oftentimes labelled and branded as no work or idleness. Even a most laborious undertaking, pursued in the spirit of *Vedānta*, is found to be all pleasure and play and no drudgery or burden. "Having nothing to do, be always doing" sums up Vedantic teaching. O happy workers, success must seek you, when you cease to seek success.

—*Swami Rama Tirtha*